

PEACE NEWS

The International Pacifist Weekly

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FOURPENCE

NO PEACE THROUGH STRENGTH

— Victor Yates, MP

"PEACE will never come through strength of arms," said Victor Yates MP at the PPU North-West Area Conference at Lancaster last weekend.

Those who opposed rearmament had found very little support in Parliament, said Mr. Yates, but he had received great encouragement from letters that had been sent to him, and from meetings that he had addressed. The weapons of war were old and tried, but the way of the passive resister was new.

In the knowledge that we were right, we must fight for our ideals and the world would follow.

Peace News distributed

The Saturday evening was devoted by the conference to the distribution of Peace News and leaflets at a Labour Party meeting where three MPs—Fenner Brockway, Harold Davies and Desmond Donnelly—were speaking.

On Sunday morning, Mr. B. Vincent spoke on "Education for Peace." He said he did not agree that if only we could have more pacifist teachers, we would create world peace. It was inconceivable that in a society with a military pattern, we could have an educational system that would destroy it. The purpose of education was to bring out the best in children, and we must try to develop the critical faculty. The pattern of culture in the home influenced the child far more than what he learnt at school.

PPU A-bomb plan made headline

THE South Western Star, a London suburban newspaper, reported fully on its front page last Friday the plans made by the local Peace Pledge Union group in connection with the testing of Britain's atom bomb.

In its largest headline, the paper said: "A-Bomb explosion will be their signal: Pacifists have leaflet plan."

Readers were told "The news of the testing of Britain's atom bomb in Australia will be the signal for Battersea and Clapham members of the Peace Pledge Union to let people know what pacifists think about peace through strength." Extracts from the leaflet followed.

"No doubt of sincerity"

An editorial comment said "No one will doubt the sincerity of the Peace Pledge Union, its founder Canon Dick Sheppard, being one of the best-loved and admired clerics, but we wonder what good they will achieve by their atom bomb protest plan..."

"Everyone knows the danger of peace through strength, but we also know the danger of strength through weakness. If treaties were never broken we would be the first to campaign for total disarmament."

Although the facts are otherwise, the editor expressed the belief that Britain disarmed between World War I and II and that our example was not followed.

PPU report big response

Up to last weekend more than 30,000 leaflets had been sent out from PPU headquarters ready for distribution.

All London pacifists not acting with their local group had been asked to report to Dick Sheppard House, 6 Endsleigh Street, at 7 p.m. on the evening after the announcement of the atom test explosion appeared in the morning's newspapers, for a poster parade and leaflet distribution.

Compulsion in Canada

A CORRESPONDENT has drawn our attention to the Canadian Defence Production Act of 1951.

One of the clauses provides that anyone who refuses to enter into a defence contract with the Government may be ordered to do so by the Minister of Defence Production.

There appears to be no provision for anyone having a conscientious objection.

The Act contains many other sweeping clauses, including one which enables contractors to escape the responsibilities of previous contracts of any kind if failure to perform them is caused by compliance with regulations made under the new law.

Thus do freedom of conscience and the inviolability of contracts go by the board in one of the "free nations of the world."

LORD BOYD ORR, CLEMENT DAVIES, MP SPEAK ON WORLD GOVERNMENT

Arms a colossal waste of human energy

— PETER USTINOV

"LIVING from day to day, the deployment of troops, the building of bases, the storing of armaments, may seem a necessity dictated by expediency, but seen with a dispassionate eye is it not a colossal waste of human energy, of human time, and worst of all of human talent?" asked Peter Ustinov, playwright and actor, at the public meeting held at the Kingsway Hall last week by the World Association of Parliamentarians for World Government on the occasion of their second conference.

Mr. Ustinov deplored the dispassionate way in which the effects of the latest bombs were described in the newspapers, and the tendency to regard as suspect any utterance of a compassionate or humane nature.

"This web of moral cowardice which is enveloping the civilised world is a clear indication of how the forces of religion and of philosophy lag behind the forces of science," he declared. "What we need is an idea as shattering in its bravery, in its brilliance, in its application as any atom bomb. That idea is world government."

The luxury of frontiers

"We are too close to each other to permit ourselves the luxury of frontiers. We can no longer hermetically seal ourselves against our neighbours. The world used to be a desert, it is now a town, soon it may be a street. Some high-minded and patriotic people in this country speak of Empire preference. This is a fine and expedient policy for its epoch, but it is time to think of world preference before it is too late."

Peter Ustinov was the only non-parliamentarian in a distinguished list of speakers. He was followed by the Rt. Hon. Walter Elliott, MP (Con.), who said that it was not wise to advocate the idea of world government because of panic, because we were afraid of being blown to bits.

"To try to bring an ideal before the human race on the theory that it will be destroyed if it does not obey is the surest way to provoke a reaction," he said.

The human race is not inspired by danger, it is inspired by hope. It is in the execution of the difficult task of government that we believe we can bring that hope to fruition."

Mr. Guha, a member of the Indian Parliament, said that it was in Europe that the idea of the small nation-state had grown up. National intolerance had practically got into people's bones, particularly in Europe. Now there was an attempt to form a union of Europe, and he thought it might be the stepping stone to a world organ—a world federation.

"I would like to remind you that a world organ will not necessitate uniformity," he concluded. "We may belong to different national, religious or linguistic groups, but let us not forget that we belong to one family."

Sacrifice war for food

Lord Boyd Orr, introduced by the chairman as "the greatest living Scotsman," said:

"It has been said that if we are going to apply science to produce food in the world, to eliminate disease, we will need to give up something in the highly industrialised wealthy countries. I am prepared to give up something. I am prepared to give up war."

"If the present effort of rearmament, the terrific force which is being spent on it by practically every country in the world, were directed towards constructive ends, within 10 years there would be an abundance of food for everybody. This would be easy to do if every nation were working by itself. The trouble is that the world is now so small that the nations must agree to co-operate to do these things or they will fight."

Clement Davies, MP, the Liberal leader, said: "We are engaged upon a great enterprise. Our purpose is a simple one, it is peace—Peace in our time, Oh Lord—a fair peace, a just peace, a peace acceptable to all, and not thrust upon anybody by anybody else." He spoke of the millions of lives lost in the two great wars of this century. "Is there to be no end, no end at all?" he asked.

Congressman Adam C. Powell, who is

Harold Wilson's speech

Harold Wilson MP should have been quoted in last week's PN report of the "War on Want" Meeting as referring to 15 hundred million people... striving to lift themselves out of conditions of abysmal hunger and want." In two places in the report the figure of 15 million appeared.

CORDER CATCHPOOL MEMORIAL SERVICE

By VERA BRITTA

A Sponsor of the Peace Pledge Union and former National Chairman.

ON Monday, September 29, Corder Catchpool was remembered at a Memorial Meeting more crowded than any that I have attended at Friends' House.

The courage and beauty of Corder's life, and the appropriate magnificence of its ending on the summit of the high mountain which he had conquered, filled the meeting long before the hour appointed.

The silence with which it began seemed longer and deeper than usual. The day too was quiet and lively, with the peculiarly radiant sunshine of late September which symbolised the bright integrity of Corder's life.

When tributes began, there were many. Several came from foreign friends, of whom one had actually been staying in Corder's house when the news came from Switzerland.

As neither the Chairman nor the Secretary of the Peace Pledge Union could be present, I was asked to express the Union's gratitude for Corder's great services as Treasurer and Sponsor.

This I did gladly, for on the many occasions that false witness is borne against us, it was of incalculable value to have the support of Corder's untarnishable name.

I had also a debt to express of personal thankfulness for the lesson taught me by Corder when we worked together on the Bombing Restriction Committee during the war, issuing unpopular manifestoes against national cruelty. With him, when a principle was at stake, popularity and prestige were readily abandoned, and I learned from him the vanity of those false values which are the besetting weakness of public life.

Those of us who had the privilege of his friendship can never abandon the high standards which he exacted from himself and expected from us.

A personal tribute by Aylmer Rose will appear next week.

AMERICA MUST ANSWER NEW GERM WAR CHARGES

Did Washington know about germ bomb experiments?

P.N. REPORTER

FOR 2½ hours last Friday, Dr. Joseph Needham, FRS, faced a barrage of questions from a hundred journalists on the subject of germ warfare.

Dr. Needham had recently returned from China where he had served with other foreign scientists in a commission of enquiry invited there by the governments of China and North Korea.

He is president of the Britain-China Friendship Association and told the journalists that he was neither a Communist nor anti-American.

Many of the earlier charges made by the Communists had been withdrawn, said Dr. Needham, but nevertheless he felt certain that the experimental dropping of germ bombs by Americans had taken place.

He thought the use of germ warfare had been decided by the American command on the spot and without the knowledge of Washington.

"In all Government organisations," he said, "things can be done in the field which may be carefully hidden until it is too late."

He emphasised that the investigating commission had no judicial character. It was not concerned to bring charges as a prosecutor or to answer them as a defendant.

Our Science Correspondent, who was also present at the press conference, writes:

The original accusations made by the Chinese and North Korean governments contained statements, and were made in a form which led to a generally sceptical attitude among informed observers here—largely on grounds of scientific improbability. The report of the Commission of Scientists is a far more business-like document, which must cause very serious disquiet in the West.

Dr. Joseph Needham, the British member of the team, and a former scientific director of UNESCO, is beyond cavil a qualified witness and a man whom, though sympathetic to the Peking Government, nobody in his senses would charge with deliberate fraud. He speaks Chinese, he was personally acquainted with many of the Chinese scientists concerned long before the Communists came to power, and it fell to him, as scientific counsellor to the British

Embassy, to report on the evidence of germ warfare by the Japanese in the last war.

Even more telling is the detailed explanation by the Commission, in its report, of many of the features of the alleged germ

attacks which appeared improbable to Western epidemiologists, such as the references to insects not normally vectors of human disease. These explanations are plausible, and the very oddness of some of the techniques is an argument against the stage-management by the Communists.

The situation of the American government in the eyes of world opinion, particularly scientific opinion, is not an enviable one. The charges came at a time when it was known to be developing germ weapons, when hints of their impending use had appeared in the Press, when totally indiscriminate war is admittedly in progress, and when the testimony of the American Tokyo Command, which denied the charges on oath, is impaired by its publication some months ago of reports of a massacre of Allied prisoners which now appears to have been fictitious.

There are some amateurish features in the Commission's work—notably the staggering failure of the Western representatives to interview the captured American pilots alone, but the scientific evidence now brought forward appears impressive and highly circumstantial—the main source of doubt lies rather in the reckless use of propaganda by Communists in the past than in the good faith of Western denials. If the American Command is being falsely accused, it will have to bring forward more solid reasons for doubting the charges than it has done so far.

Pacifists will no doubt continue to hold that no government is to be trusted with such weapons, and no scientist should be a party to their preparation, however specious the assurances he receives.

FOOTNOTE: The Daily Mail and the Daily Express which gave a great deal of space to ridiculing the Dean of Canterbury on his return from China did not report Dr. Needham's findings.

PEACE NEWS

3 Blackstock Road, London, N4
STAmford Hill 2262 (three lines)

3rd October, 1952.

THE AFRICAN TURMOIL

THE threat of a new world conflagration does not necessarily come from the danger spots to be found in Europe or the Far East; it is quite possible that it may arise through the increasing tension in Africa.

The issues that arise throughout that continent—in the Union of South Africa, the Rhodesias, Nyasaland, Kenya, French North Africa—present problems upon which pacifists must have a positive outlook.

A pacifist is not a person who says: "I will not fight" as a declaration that carries with it no implication but a refusal.

He is a person who has such a strong sense of human brotherhood that he can do no other than refuse to take human life.

The fact that he has that sense of brotherhood, and rejects the view that he is entitled to impose his will upon his brother by force, has certain clear implications for him in his dealings with other peoples, whatever their race or colour.

★

A number of our good friends find some discomfort in our treatment of African problems; one has spent three years in Kenya and like others who have written to us on the subject he has relations and friends there now. He says that he does not write for publication but he feels that he must level a protest against Douglas Rogers's article which we published last week.

He feels that the article was unfair to the Government officials "who tend always if anything to favour the African rather than the white settler."

But there was nothing in the article, nor in earlier articles dealing with aspects of African affairs adversely critical of the officials; indeed the fact that we have had a good deal to say against the proposal for Central African Federation because it would deprive the native population of the protection of the officials implies an appreciation of the value of their work.

In much of the correspondence we have received—and we hope that we can say this without unkindness—we have sensed in this tendency to wax indignant at what is not there a means of evading the dominating issue in African affairs that every pacifist must face.

There is a strong tendency to special pleading on the part of white writers on African affairs. The political parties in S. Africa have become incapable of dealing with the main political issue without some infusion of cant.

★

Mr. Peter Abrahams, the distinguished native African writer, drew attention in the Observer last week to this tendency even in the case of so sympathetic an authority as Mr. Leo Marquard.

From the latter's book, "The Peoples and Policies of South Africa," Mr. Abrahams quoted the following:

"Today colonial policy (in the British Crown colonies) means primarily a system of government designed to train Africans for self-government. . . . Not only is this the whole trend of modern European thought on the subject of colonies, but from the Africans themselves the demand for a fully responsible Government is increasingly clamant. This is true of Britain's, as it is of South Africa's, colonial subjects. But there is a great difference in the demand. Britain's colonial subjects demand self-government, not a share in the Government at Westminster. South Africa's colonial subjects demand a share in the Government at Cape Town. To the European whose home is in South Africa there is a world of difference between granting responsible government to an African territory and granting Africans a share in electing the South African Parliament."

Mr. Abrahams points out that this is "part of the old trick argument of the 'uniqueness' of South Africa's problem. One might as well say that Kenya, where the essentials of the problem are the same, is a colony of the white settlers there rather than of Britain!"

The claim implied by even so conscientious a writer as Mr. Marquard is that the black must be content to accept a position of permanent inferiority as a means of safeguarding the interests of the white settler.

This is the issue that we have to face. Other aspects of the matter may have importance, but they fall into second place.

We are very heartened to learn, as reported by Mr. Caldecott elsewhere on this page that so distinguished a South African as Dr. D. J. O'Connor, Professor of Philosophy at Witwatersrand, has faced this issue squarely and sets out the alternatives before South Africa as being either a movement towards complete racial equality or else towards a black republic. There is no third way that can be maintained.

Labour's rank and File say it again

WRITING after the Trades Union Congress we gave our reasons for the view that the decisions there taken on political issues had very little significance in a democratic sense as indicating the views of the rank and file of the trade unions.

We said that the same considerations also applied to the voting on resolutions at either Labour Party Conference.

The one vote that would be cast at either of the two conferences, we claimed, that provided the opportunity for a genuine indication of the policy views of an important section of the rank and file was the vote at the Labour Party Conference on the representatives on the Executive of the Constituency Labour Parties.

The local Labour parties have spoken with all the emphasis at their command in these elections. They have appointed every one of the six candidates associated with the "Bevan" view.

The indication of the views held was clear enough at last year's conference when four were appointed and Mr. Shinwell was displaced in the process. This year Mr. Herbert Morrison and Mr. Hugh Dalton have gone to join Mr. Shinwell.

We do not, of course, claim this as a pacifist vote although it doubtless embodies the votes of those who hold the views expressed by the Labour Pacifist Fellowship.

What it does show very clearly is that the views of the active workers of the Party in the constituencies are against the armaments policy that has been pursued by the Labour Party Executive and that was endorsed by the votes of Trade Union officials at Margate.

An American Judge pronounces

ON September 5 we commented upon the decision of the U.S. High Commission Court of Appeals in Frankfurt, Germany, which refused to restore a Jugo-Slav boy to his mother.

The father was shot during the war by the Gestapo, and the child was given into the charge of Sudeten German foster-parents.

While we recognised that the decision to be taken by the Court was a very difficult one we drew attention to a very undesirable consideration that was taken into account by the majority of the judges who remarked that although Yugoslavia "seems not as bad socially and democratically as most Communist dictatorships, we think it compares economically unfavourably with free enterprise western Germany as a place to be brought up in."

There has been a great outcry in Germany about this decision and, rather remarkably, the same Court has tried the case again, on the ground that the testimony of the boy's mother had now become available.

The decision has been reversed, one of the judges having transferred his vote. This has left Chief Justice William Clark.

A COALITION IN S. AFRICA?

By O. CALDECOTT.

THIS question must surely be uppermost in the minds of political commentators: "Will there be a coalition in S. Africa?"

Mr. Strauss's recent explication of the United Party's policies on the Non-European question have stimulated further offers from United Party sources to the Nationalists.

Mr. S. F. Waterson, a former Cabinet Minister, appealed for a "non-party solution to the colour issue" and Mr. Blaas Coetzee, a lesser United Party politician, urged the parties to collaborate, pointing out that the only difference between them was *how* to remove the Coloured voters from the common roll—not whether to do so.

British readers may be puzzled at the spectacle of hitherto bitterly hostile parties suggesting that a major issue be "lifted from the political arena." This suggestion, indeed this form of words, derives from the appalling fact that politics in South Africa, parliamentary politics, is a form of public entertainment. When too much heat is shown by either side, or when common agreement on fundamentals is questioned, or when a serious threat from common enemies appears, politicians suggest a "change of bill," or they make some National Festival, such as last year's Tercentenary festival, an excuse for postponing discussion.

The Nationalists are not receiving coalition talk enthusiastically. They fear that their permanent majority might be endangered by offers from ambitious opposition leaders for a "get-together." When party politicians can get a majority by themselves, they have no need to make concessions.

Moral revulsion

Dr. D. J. O'Connor, head of the Department of Philosophy at the Witwatersrand University, is leaving his post and South Africa after four years.

He said, in an interview with the Cape Argus, that he had come to feel a parasite in the Union. The comfort and ease of the white population are dependent on the labour of an undernourished, underpaid,

who was apparently the chief architect of the original judgment, standing by the Court's first ruling.

—and condemns himself

We do not feel disposed to comment on the decision reached, any more than in our previous reference. The matter was an exceedingly difficult one to settle; either way would be likely to cause decent people undeserved pain.

What we do feel calls for comment is the importation of political feeling into the matter by Chief Justice Clark:

"With both presidential candidates vying in denouncing Communism," he said, "it seems to me thoroughly inconsistent for American judges to condemn a helpless child to live in a country whose ideas of government and economics are held to be criminal in the land that gave them birth."

"This grown-up could not face his own conscience if he voted to send our ward back to Yugoslavia, and I should think that, if the mother's love is, as a mother's love should be, unselfish, she will agree. It is my judgment that the little boy is likely to resent his mother's interference, and hate her for ever. We are American judges, and daily American soldiers are dying in support of the principles that adults, let alone innocent children, must not be repatriated to the Communist country of their nativity."

We feel that this attitude in a Court of Law cannot be too severely condemned.

It is to be questioned whether Chief Justice Clark is a fit and proper person to sit in judgment in United States Courts. It is very evident that he should not be doing so in Germany.

The contradictions of Power-politics

JOHAN HOYLAND draws attention to the fact that while U.S. statesmen are denouncing "atheist Communists" it is announced that the United States are courting Marshal Tito for air-bases.

He writes: "There had been American naval junketings in a Yugo-Slav port! A day or two later our Mr. Eden said in Belgrade that 'differences in political outlook need not prevent co-operation between England and Yugoslavia.' Yugoslavia is Communist. Does all this make sense, or does it merely show that the present East-West conflict is really an old-style struggle for power, and not a fundamental ideological conflict at all, so that you can condemn one set of Communists in one country as being atheists and oppressors, and embrace another lot elsewhere as trusty allies?"

uneducated and uncared for majority of Africans who, he argued, unlike the exploited class of nineteenth-century Europe, have no prospect of ever improving their lot.

Dr. O'Connor posed the alternative of gradual miscegenation (mixing of races through intermarriage) leading to eventual social stability, or revolution and a black republic. He did not foresee the Europeans accepting the former. . . .

Votes at eighteen

The Nationalists are expected to accept the judgment of the Appeal Court on the validity of the Act establishing the High Court of Parliament. But they are as determined as ever to maintain their Parliamentary majority and it has been suggested by Nationalist elements that the franchise should be extended to 18-year-olds (Europeans only).

This manoeuvre would, it is thought, assist the Nationalists considerably as the younger Afrikaners, after an adolescence during which they have been subjected to intensive indoctrination, are more unitedly Nationalist than their fathers.

By this means, and by means of a snap election, the Nationalists should manage to perpetuate their rule in South Africa.

Concentration camps next?

The Suppression of Communism Act would be so strictly applied, said the S.A. Minister of Justice last week, that anyone who constituted a danger to the State would be interned. And internment is a euphemism, as anyone who is acquainted with the logic and history of totalitarianism knows.

As the gulf between white and non-white widens, as the bitterness engendered by generations of racial separation is fanned to a bright, searing flame by the arrogant impositions of the last few years and months, as the witch-hunt into the opinions and records of all who oppose the government continues and as the resistance movement—the total of demonstrators being now nearly 5,000—mounts, in short as South Africa moves ever-closer to civil collapse, the pattern of totalitarianism emerges for all to see.

The Mau Mau

IT is unfortunate that the Mau Mau agitation is taking place while the British Parliament is in recess. There are plenty of questions that might pertinently be put to the Minister concerned.

For example, Mr. Davies, introducing the "anti-Mau Mau" bills in the Legislative Council at Nairobi claimed that Mau Mau crimes included 23 murders, four suicides and the burning of 24 huts.

What is the evidence that they were Mau Mau crimes? What was the general incidence of murder and suicide in Kenya over the same period? How does this compare with the same incidence in other African territories? And in Britain?

Does the murder of 23 Africans justify wholesale political repression? Why cannot such cases be dealt with by the ordinary legal means?

As to the reported slaughter of cattle near Mount Kenya last week, what enquiries have been made to establish that this was, in fact, the result of Mau Mau activity.

It may have been, of course, but the point is that the Press now assumes that every case of violence in Kenya is an act of the "Mau Mau."

In any case there is an utter lack of proportion between the extent of Mau Mau (estimated at its worst) and the measures now proposed to deal with it. The East African Standard admits in an editorial article that "the Mau Mau movement, though symptomatic of many grievances—justifiable and otherwise—is a minority movement and does not typify the outlook of hundreds of thousands of loyal Africans. . . ."

Why then take action against all the Africans?

Enlightened magistrate

Already, with their existing means, the authorities are dealing with Mau Mau suspects ruthlessly. Men charged at Nyeri received sentences up to three years plus 24 strokes.

A more enlightened magistrate in Nairobi refused to deal with cases brought against four Kikuyu children—two of them aged 10 and 11. He said (according to an East African Standard report) that he "would not hold children of this age on charges of this nature." The children had been arrested with others "in a general roundup of suspects believed to have been present at an oath ceremony in the Kiambu Forest." Nineteen of the suspects were women.

The magistrate, Mr. D. M. Hornby, said: "I think that there should be very good reasons why children of this age should be charged with offences of this nature and I can see others among the accused women who do not look any older than the released four."

Europeans in Kenya are beginning to get alarmed at the extent of the newspaper hysteria. It is affecting business.

Mr. R. E. Kendall Ward, executive officer of the Electors' Union in Nairobi, has criticised the extravagant stories circulating.

"To develop Kenya we need capital," he said, "and to obtain capital we need confidence in Kenya—and we cannot get confidence if stories such as the Sunday Dispatch publishes get abroad."

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THERE IS A COHERING FORCE

By RICHARD GREGG.

ALL my conscious life in its totality and its details is based on my assumption that I exist.

I make a still deeper assumption, namely, that there is a cohering force or principle that unifies all the forces and phenomena of the exterior world of the senses and also the inner, intangible world of thought and feeling.

That is the deepest, most enduring and most important of all my assumptions. For me, everything rests on that.

Neither of these assumptions can be proven by logic or by scientific method. They lie behind or are the beginning of all logic, consciousness, and perception.

*

AS a human being, I have to make assumptions, because human minds have to start with something. Our minds cannot do without foundations and beginnings.

Some assumptions are conscious, but most are unconscious, yet they can be discovered and dragged up to light. Faith is a conscious recognition and acceptance of my basic assumption. I rest my life on my absolute assumption.

The human mind has to believe in or on something greater or more enduring than itself.

If we give up our basic assumption or if, misled by shallow science, we forget that the nature of our minds compels us to make assumptions, as the majority of leaders of Western men have done in regard to their former belief in God, then inevitably we find ourselves putting our faith in some power that we make supreme, such as the State, science, evolution, a leader, or what-have-you.

As between various possible assumptions I choose that which gives most significance to life and the universe. So I believe in an all-embracing unity.

The name of it makes no difference. The words God and Spirit are vague, ambiguous and much abused. "The word 'God,'" as Santayana once said, "is a floating literary symbol . . . without fixed indelible force and admits any sense which its concept in any mind may happen to give it."

Well, that does not bother me. Even mathematics, the most rigorous of all thinking, begins with some words that are undefined or undefinable except by circular definition that means nothing. And no two human minds could think in exactly the same way of that which includes all things and yet transcends them all. Such a concept cannot be adequately or definitely described.

So, with a clear conscience, I name my absolute assumption God or Spirit. In the country where I live, those names still carry more meaning than such equally valid terms as Brahma, Atman, Tao, Nirvana, or even First Principle.

*

THIS unity, because it is a cohering principle, is inherent in everything and every person. It also is greater than anything or any person or the sum of them all. It includes yet transcends and dwells in the details and in the whole universe.

Modern physics shows that the quanta

SIMPLE ARITHMETIC

We have had another encouraging response and during the last fortnight have received £32 6s. 6d. for the Peace Pledge Union's Headquarters Fund.

Thank you very much. But we shall have to do even better than this if we are to reach £1,000 by Dec. 31.

You will remember the generous offer of the anonymous member to give the last £100 if we reach £900 by the end of the year. That means we have 14 weeks in which to raise £543, or an average of £39 per week.

I have had three further offers to encourage us in this effort, for which I am very grateful. One member will give £10 if 6 others will also give £10 each before the end of October.

Another will give £1 if 24 others will each give £1 by the end of the month. A third will give an extra £1 when we reach £899.

So this week I am asking 6 readers of PN to promise me £10 each and 24 other readers to send £1 by the end of October. This will add £95 to the total.

Can you possibly promise £10 or send £1 during the month?

As for those who can only afford a smaller sum, please remember that "many a mickle makes a muckle" and that your donation will be just as welcome, and however small will still be helping us to claim that £100 conditional promise on Dec. 31.

STUART MORRIS,
General Secretary, PPU.

Aim for year . . . £1,000
Total to date . . . £357

Donations to the Peace Pledge Union should be sent marked "Headquarters Fund," to the PPU Treasurer at Dick Sheppard House, Endsleigh Street, W.C.1.

In this article the author of that classic of pacifist literature "The Power of Non-Violence" states his belief in a cohering force or principle which unifies all the forces and phenomena of the exterior world.

All the great religions, he points out, have taught that the way to overcome evil is not by fighting it on its own plane, but by transcending it.

of energy in matter are governed by something beyond space and time, or that space and time do not apply to the phenomena of the elements of matter. If so, that which includes all must likewise transcend space and time.

In my thinking, that which transcends time is eternity; that which transcends space is infinity. God and the Spirit are eternal infinite, immanent and transcendent. Spirit has no beginning, no end, and no parts. It is Eternal Now and Here, as well as always and everywhere.

The temporal essence or pattern of a person is his soul; his eternal essence is Spirit. Not his spirit, for spirit is not individual and cut up into separate pieces; it is universal and one. Spirit is, so to say, the universal soul of each and every soul. So my innermost essence is the universal Spirit, and that is eternal. My soul, my individual, intangible pattern, may outlast my body, but since it had a beginning, it is temporal and must eventually end, maybe ages hence, but sometime. I need have no fear, however, for my innermost essence is eternal and cannot be injured or slain.

*

JUST as spirit includes and yet transcends time and space, so also it includes and yet transcends darkness and light, cold and heat, north and south, motion and rest, fear and hope, victory and defeat, ugliness and beauty, evil and good, and all the other pairs of opposites that make up our world.

To ask why God permits so much evil, or how can God be loving and just and yet allow so much suffering, is to try to impose our modes of thought and feeling on God and to ask the universe and our minds to be made differently from what they are.

You cannot have human values and perceptions and order without contrasting extremes.

God is not adequately describable in limited human words. If you assume that God is a person, He is not good, nor bad, nor a mixture of good and bad, any more than He is black or white or a mixture of those two colours. In a sense, God includes both good and evil, but in a deeper sense He is neither but transcends them both. Everyone will admit that there is energy in both evil and good. William Blake said that energy is divine. If so, then God is "in" evil as well as "in" good. A paradox maybe, but one has to use paradox in trying to understand the realm of spirit, for words and logic are limited, but Spirit is limitless. Our words are made for use in the world of space and time. When we try to talk of a realm that transcends space and time we are reduced to metaphors and paradoxes.

But what are we to do about all the dreadful evil in the world, that threatens to destroy all mankind? Well, even if it did, God would still exist; our very essence is indestructible. Or even if Western civilisation were destroyed and most of its peoples, there would still be the coloured races and their civilisations.

As all the founders of great religions were members of coloured races, God seems have relied pretty heavily on that branch of the human family to set things right.

A recession in mercy

AFTER the capital punishment controversy of 1948, when the House of Commons carried an amendment to the Criminal Justice Bill to provide for the suspension of the use of the death penalty for an experimental period of five years, only to see this reversed by the House of Lords, it was hoped that the strong expression of public opinion against the use of the death penalty would be reflected in a widening use of the Royal prerogative of mercy. This was in fact the case, for it was several months after the debate before another execution was allowed to take place in this country.

Now, however, we seem to have slipped back not only to the former position but to one very much worse. The Home Secretary informed Mr. John Paton MP on July 29, that 124 murders were known to the police during last year (1951). In 45 of these cases the murderer committed suicide and in another 33 the murderer was unfit to plead or found insane. Seven people were charged with murder and acquitted, and 23 persons were sentenced to death. One of these was later acquitted on appeal and two were certified insane. This left 25 under sentence of death and in 20 of these

STILL there remain vast moral problems for us all.

All the great religions teach that the way to overcome evil is not by fighting it on its own plane, nor even by being merely "do-gooders," as is clearly stated in I Corinthians 13. The ding-dong, see-saw struggle on that level is historically endless and hopeless.

The way to conquer evil and injustice is to transcend them, to lift the struggle up to a higher level by means of doing as you would be done by, refusing to condemn ("judge not"), by forgiving the wrong-doer, by loving your enemy, by non-violence, by humility, by equanimity, by not seeking the fruit of works, by adhering to truth, by self-transcendence, no matter what the cost. That was taught by Buddha, Krishna, Christ, and other great founders of religions. Modern psychiatry agrees. By transcending the pairs of opposites one mounts into the realm of spirit and overcomes the world, including its evil. Such ways of dealing with evil have been used by wise people in all lands and all ages.

If in these dark days we are doubtful of the effectiveness of such methods, let's be scientific and experiment with them. Gandhi called his autobiography "My Experiments with Truth." That evil now seems greater and more rampant than it used to be is due, I think, to mistaken assumptions of modern man, to lack of belief in the reality and power of spirit, to being more interested in the outer world and its powers than in the inner world, and to prolonged attempts to fight evil on its own plane instead of trying to transcend it.

*

DICTATORS do not trouble me too badly. They cannot change the nervous structure of mankind.

Man is the only animal in which the nerves that control the voluntary muscles do not end in the lower brain but come clear up to the fore-brain, the cortex, where we do our thinking. Though the control of action by thought is imperfect, yet that control cannot be suppressed.

Man, by his nervous structure, is compelled to test his acts and the acts of others by his thoughts, and he has to observe and think. He has to test things by his ideas of truth.

He may be browbeaten by a dictatorship for a few years, but because of his nervous structure he eventually has to search for truth.

Literacy and the use of printing stimulates and widens thought. So dictators have a hard struggle and either go under or have to yield up power.

*

FINALLY, I am encouraged by my belief that because Spirit dwells in everyone, some people are capable of realising or uniting with God.

To attain that requires rising above the pairs of opposites and giving up and transcending the individual self, but it can be done in this body, here and now. The price is considerable, but not impossible. Not many are qualified by nature and willing to pay the price. But that is also true of such people as nuclear physicists and great mathematicians, yet there are enough of those two kinds of people to influence profoundly the course of events in technology, industry, navigation, aeronautics, education, politics and other realms.

The results of attaining unity with God is eternal life, realised now. "Now is the day of salvation." Eternal life is "life more abundant," peaceful and joyous. I prefer this belief to the old-fashioned concept of a heaven attainable only in the future, though the latter may be true for many.

Reprinted from Fellowship

A Quaker teacher in Moscow

By RAY LAMB

Ray Lamb is Warden of the Walthamstow Educational Settlement and a member of the Society of Friends, he was one of a party of educationalists who recently visited the USSR.

AFTER an absence of nearly four weeks it was interesting to rediscover the people of England, or at least this part of England which is commonly known as the East End. I found that a temporary sojourn with the peoples of the socialist republic had not put me behind the pale. Indeed my travels have invested me with something akin to glamour. At least there has been an unwonted interest which has at times been embarrassing.

In this country the word "peace" has, in some queer way, ceased to have the implications of creative goodwill, but in Russia it is not a word about which one need be ashamed. It is in every mouth, and on every hoarding.

People are confident

It would be quite wrong to assume that fear is at the root of the desire for peace among the Russian people. They are only too conscious of the devastation another war can bring them, but I have the impression that they will fight to the death for their homes and the society they are building.

They have tremendous confidence in themselves, and what they are doing, and people who prate about a slave state, or a tumbling regime, could not be further from the truth.

The Soviet people need peace, for peace for them means the development of so much now in construction which in measurable time will transform their standard of life. If all this strikes the reader as a very materialistic basis for peace it does at least make more sense than the western method of impoverishment in the interest of security.

It may be that the Soviet Government is re-arming at the same pace as the Western Powers. I don't know, but I can recognise reconstruction when I see it, and I can be impressed by industrial development, and agricultural organisation, production and experiment.

Conscripts build university

I was also impressed by the hundreds of conscript soldiers I saw working on the construction of Moscow's new university. This strongly impressed me as a new version of swords into ploughshares. I know full well that they had military training, and that ultimately violence was their business, but they were working like ants in this great pile, erecting a functional monument to culture which they, and I, hope will never suffer the barbarous attack to which so many older seats of learning succumbed in the last war.

In schools, camps, factories and farms, our delegation were asked again and again to take back to the people of England their message of peace and friendship. It was said in so many places, and with such obvious goodwill and sincerity that I feel impelled to act as their messenger. Maybe I am an innocent, but I believe them, and with them I too am for peace.

No conscience clause in Roumania

ARTICLES 91 and 92 in the Draft Constitution of the People's Republic of Roumania, published this year, read as follows:

"Military service is compulsory. Military service in the Armed Forces of the Roumanian People's Republic is an honourable duty of the citizens of the Roumanian People's Republic.

"To defend the motherland is the sacred duty of every citizen of the Roumanian People's Republic. Treason to the motherland, violation of the oath of allegiance, desertion to the enemy, impairing the defence capacity of the state, espionage, constitute the gravest of crimes against the people and state and are punishable with all the severity of the law."

Another article states that all citizens are guaranteed freedom of conscience, but there is no mention of any provision for conscientious objection to military service.

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RAILWAY REVIEW

Leads the trade union movement in the intelligent assessment of industrial and political problems.

Journal of the NUR, it may be obtained from all newsagents and bookstalls at 3d.

New Quaker Pamphlet

Civil Defence an illusion

CIVIL DEFENCE is described as "an illusion" in a new Quaker leaflet which the Friends' Peace Committee has urged local Friends' Meetings to distribute in connection with the Civil Defence recruiting campaign this autumn.

The leaflet has been written by Philip Titchmarsh, BSc, Physics Master at Bootham School, York, and is called "Civil Defence—Hope or Illusion."

Philip Titchmarsh quotes a recent estimate of casualties from a low-burst atomic bomb with everyone in reinforced brick surface shelters: 10,400 dead; 1,800 injured by debris and fire; 12,600 injured by radiation (of whom about 4,000 are likely to die); and 100,000 homeless—a catastrophe which Civil Defence services could do little to mitigate.

"The Government cannot be blind to all these facts and possibilities," he writes, "and to the enormous suffering and chaos that atomic war must involve. Yet their statements encourage the public to be hopelessly blind. . . . They believe that an appeal to military power is necessary. But this involves great danger to the public. So the public must be persuaded that a solution may be obtained simply by the threat of war, or that if war comes effective Civil Defence will be possible."

If we recognise the illusion of Civil Defence, he argues, the next step is to realise what war demands that we should do to others. In war, not only shall we fail to protect ourselves, but we must set our hands to the wholesale slaughter and torture of innocent civilians.

Copies of the leaflet can be obtained, price 11d. per doz. or 7s. per 100, from the publishers, the Northern Friends' Peace Board, Clifford Street, York, or from Housman's Bookshop.

MORE SWEDES READING PN

THROUGH Swedish Quakers arrangements were recently made for a number of well-known people in Sweden to receive Peace News regularly. Some were broadcasters and writers with a considerable public following.

Readers in Great Britain are posting on their copies, and one of them has now received this encouraging reply.

"... The first time I received the copy of your Peace News the very title sort of put me on the defence. That was my reaction having only read the title and nothing more. The first copy I studied with real interest and I am so glad to tell you that today I have sent in my subscription order to a Swedish press agent."

He goes on to suggest that PN should now be sent to a friend of his, definitely not a pacifist but "it would be interesting to find out his reaction after having received a copy or two."

Here's a lead many readers could follow. Send your copy abroad or to local sympathisers every week, and write to 3, Blackstock Road, N.4 if you want an address.

U.S. pacifist heads

"Democracy Unlimited"

"AMERICAN Youth for Political Action," an organisation which was expelled from the Prohibition Party last year on the grounds that it was "subversive," has adopted a new name, "Democracy Unlimited." It is continuing AYP's policy of opposition to Communism, Fascism and all other forms of totalitarianism by democratic means.

Democracy Unlimited—DU for short—is also opposed to racial discrimination; violations of civil liberties, war, conscription, militarism and imperialism, and the alcoholic beverage industry, all of which, it believes, limit democracy or threaten its total extinction.

"The Blaze," the DU journal, for July-August announced that Dr. Henry Crane, a Methodist minister of Detroit, and a pacifist, had been nominated for the position of Honorary National Chairman. Those nominated for membership of the National Committee include a number of other well-known pacifists.

The address of DU is 7532 Parkdale Avenue, St. Louis 5, Mo., USA.

Five continents represented

SOME 60 Danish Friends, friends of the Friends, members of various peace organisations, and others, met together recently in a Folk High School near Copenhagen.

The theme of their conference was "Work for peace in different parts of the world," and addresses were given by Ranjit Chetsingh (India), Raymond Wilson (USA) and Fred Kamidi (East Africa), each of whom included an account of his own personal service in his own land.

Several Quakers from Sweden, Ireland, the USA and England were also present; and when, among the Sunday visitors, an Australian Friend arrived, all five continents were represented.

PACIFISTS DEMONSTRATE AT S. AFRICA HOUSE

"Release prisoners" appeal to High Commissioner

PN REPORTER

BRITISH pacifists were joined by white South Africans in a demonstration outside S. Africa House, London, on Saturday, in support of the passive resistance movement in Africa.

One of the demonstrators, Norman Iles, stood for some twenty minutes in the doorway of the building, holding a poster, until forcibly moved by the police.

Others marched around S. Africa House for nearly an hour carrying posters calling for an end to race discrimination in both South Africa and the British Commonwealth.

Leaflets were distributed asking passers by to show their "sympathy with the defiers of race laws," by writing to their MP urging support for India's protest at the UN General Assembly, and by supporting the fund, sponsored by Christian Action, for the relief of the dependents of the gaolled resisters in Africa.

Gesture by the police

After he was moved from the doorway, Norman Iles made several attempts to return but was pushed away by the police each time.

Finally a police inspector gave him permission to stand on the pavement outside the building, and in recognition of this unprecedented gesture by the police—the holding of a poster on the footway is not normally allowed—Norman Iles desisted from attempts to step into the doorway.

The demonstration was organised by the group of pacifists formerly known as Operation Gandhi and now renamed "The Non-Violent Resistance Group."

On the day prior to the demonstration, two members of the group, Kathleen Rawlins and Hugh Brock, delivered a letter to the High Commissioner for South Africa.

Briefly . . .

Federal Union has arranged for Harry Hynd MP to report on last week's Inter-Parliamentary Conference on World Government at a meeting to be held at 20 Buckingham Street, Strand, W.C.2 on Wednesday, October 15, at 7 p.m. On October 28, at the same time and place, there will be an "Over-to-you" discussion on Trusteeship (with film-strip) and United Nations reform.

The Swedish Free Churches have passed a resolution deploring the present tendency of Swedish authorities to treat COs more stringently.

A film based on Dr. Albert Schweitzer's life as a medical missionary, philosopher, musician and theologian, has been made in France. The leading part is played by Pierre Fresnay, and the film deals principally with Dr. Schweitzer's early life. Many of the background shots have been taken at Lambarene, in French Equatorial Africa, where the doctor's mission is situated.—R.N.S.

A strong stand against racial segregation was taken by the American YMCA's national youth assembly at Washington recently. The assembly passed a resolution declaring that "as Christians, we should work to abolish any remaining discrimination or segregation within our churches, YMCA's or YWCA's." The assembly also urged the enactment of state laws ending "discrimination and segregation in the use of public facilities." Delegates indicated that they particularly had in mind public swimming pools, playgrounds and beaches.—R.N.S.

Mr. A. B. Swales, Trade Union representative on the London Local Tribunal for COs died last week aged 82.

The threat of German rearmament was considered at a special conference held recently by the Hornsey Peace Council. After hearing John Elton, Secretary of the Committee for the Peaceful Solution of the German Problem, the conference set up a committee of representatives of local peace organisations, who will contact influential and sympathetic people in the district with a view to a large-scale campaign.

First important memorial raised to Mahatma Gandhi in East Africa is a building which will be used as a meeting place for peoples of all races in Mwanza, the capital of Lake Province, Tanganyika. Opening the hall recently, the Governor of Tanganyika, Sir Henry Twining, said it would promote good will and better understanding amongst all races in that territory.

South-East London pacifists have lost a staunch supporter with the passing of Mrs. F. Rose, a member of the Eltham PPU Group, after a very short illness.

and spent an hour with an official at S. Africa House in an attempt to explain some of the motives behind the group's action.

After stating that the group wished to express their sympathy for those in S. Africa who were in prison for breaking the racial laws and also to appeal to the S. African Government to reconsider their attitude, the letter continued:

"The group is not coming to you in a spirit of self-righteousness. We know that our nation has committed and is committing many sins against coloured races and not only against them, but also against our fellow white-men."

"Nevertheless, we feel that the situation in S. Africa touches the consciences of all white people everywhere—it is, therefore, not in pride but with a sense of responsibility that we come to you and ask you to release the prisoners in gaol and to reconsider the policy of apartheid."

Britain should make her position clear

—African TU leader

By OLWEN BATTERSBY

"NOT East nor West but the whole world—Not Black nor White but the human race."

These two posters gave the keynote to a meeting organised by the World Council of Human Rights in Hampstead last week. The meeting called for a national day of protest against Dr. Malan's apartheid policy.

It is an appalling thing, said Miss Monica Whately, who had returned about two months ago from South West Africa, that in spite of the widespread belief in Democracy and human rights, a fascist regime had been set up in the heart of the Commonwealth itself—in a country in which during the last war so many South Africans gave their lives that Democracy might live.

"If apartheid is carried out to the full," she said, "then many Africans and Indians, forced to break every single link they have forged, forced to leave their homes and their churches and to move in their hundreds perhaps 200 to 300 miles, would find that the only freedom left to them was the freedom to starve."

"Things so terrible are happening," she concluded, "which if they continue, must call down on every country the curse of an all-just God."

Mr. Muller, General Secretary of the African workers' textile union, after giving many examples of the hardship created by apartheid, said "If Britain can make it clear to both Blacks and Whites in South Africa where she stands on this issue, then we may be able to solve the problem without bloodshed, but without wishing to be an alarmist, the time in which to do so is very short indeed."

In conclusion Michael Howard asked members of the audience to send post cards to the High Commissioner of South Africa, drawing his attention to the Universal Declaration of Human Rights, passed by the General Assembly of the United Nations on December 10, 1948.

Manilal Gandhi's 7-day fast

MANILAL GANDHI, son of Mahatma Gandhi, recently fasted for 7 days at his home in Phoenix, Natal, to show his sympathy with the non-violent resisters who have gone to prison in South Africa for their defiance of the racial laws.

This was revealed in an interview published by the New York Herald Tribune on September 23. Manilal Gandhi told the interviewer, A. T. Steele, that he believed that if the passive resistance movement went on in the way it had started, it was bound to succeed. It would, however, be a prolonged struggle, and its length would depend on the number of people who took part.

Mr. Gandhi also said that he had little faith in South Africa's two major political parties—the Nationalists and the United Party, and he believed that the best hope for the success of the struggle for racial justice would lie in the emergence of a new party supported by white liberals who saw the dangers of the policy of the present government.

Speaking of his withdrawal from the Natal Indian Congress, Mr. Gandhi said that he could not see how anyone who believed in God and in truth could possibly associate with Communists. There was always the possibility that they would resort to violence, which would be fatal to the resistance movement.

Emergency regulations increase tension in Malaya

FROM A CORRESPONDENT

THE apathy of the public and its ignorance with regard to Malaya were both made evident at the first of Racial Unity's public meetings for the winter season.

Mr. Maurice Freedman, a social anthropologist, outlined the structure and background of the Malayan society, pointing out that during the 150 years of contact with the British, population had increased from three or four hundred thousand to six and a half million.

Added to this was the complication of immigration by three different groups—Malay, Chinese, and Indian, each with its own way of life and thought.

The present clash between Malay and Chinese, while partly arising from new-born nationalist feelings, was, he felt, in no small measure due to a basic difference of character.

On the one hand is the Malay, a rice farmer, and permanent settler; on the other the Chinese—pushing, resourceful, and ambitious—come to trade, make money and return to China. The Japanese occupation has still further disrupted Malayan society, and increased the struggle for power between the two groups.

Educational rivalry

Mrs. P. G. Wee, Chairman of the Malay Forum, spoke of the Administration's educational policy toward the present unrest. In fulfilling their Treaties the British were bound to consider Malaya for the Malays—the Chinese were not part of the bargain though forming a large proportion of the population.

Educational policy only deepened the rift—aided schools were provided for the Malays, but not for the Chinese, who made their own provisions along strictly nationalistic lines.

Mrs. Wee paid tribute to General Templer's efforts to staff Chinese re-settlement camps with Chinese officers, and to bring about the creation of a Federation regiment as opposed to the present Malay Regiment, but deplored the way in which the present emergency regulations are being used, and the lack of any assurance of elections at federal level—both facts which increase the tension.

The conclusion drawn was that British policy, which favoured the segregation of racial groups, and the Chinese concentration on self-advancement to the detriment of others, are alike responsible for the fact that instead of a Union of Malaya, there is a Federation of a number of individual groups, each with its own ardent, separatist nationalism.

Belgian doctors form peace organisation

FROM A CORRESPONDENT

AT a conference held in Brussels on September 11, and attended by about fifty doctors and professors of medicine—including a number who hold high positions in professional organisations—it was decided that a group should be set up to study medico-juridical and ethical problems, and investigate the basis on which an international law could be established.

This decision was made after the conference had heard an address by Dr. Paul Kempeneers on "Medical Ethics and the Duties of Doctors."

Dr. Kempeneers spoke of the war crimes of the Nazis, which were particularly unforgivable when they were perpetrated by doctors.

He urged that medical opinion should wake up to the fact that medical research was being perverted in such a way as to cause suffering to human beings, instead of alleviating it.

Medical ethics

In the discussion which followed, speakers pointed out that in certain cases the laws of the country came into conflict with medical ethics.

The new group will include jurists as well as doctors, and its programme is expected to be something between that of the British "Medical Association for the Prevention of War" and the French Société de Droit Médical International.

"The latter seeks the humanisation of war," writes a correspondent. "Our group will insist on the fact that though we consider that war is not inevitable, we will seek to humanise war where it does in fact exist now. We will also try and prove that medical ethics—by their universal character of preventing and alleviating suffering—may be a factor of universal peace."

The group is to send a representative to the world congress of doctors which is being held at Montecatini (Italy) this month to discuss the effect of war on living conditions.

PPU Pacifist Religious Fellowship UNIVERSALIST SERVICE

SUNDAY, OCTOBER 5th, 3 p.m.

DENISON HOUSE HALL,

296 VAUGHALL BRIDGE ROAD

(Near Victoria Station)

Rev. Will Hayes—"The Conjecturally Damned"

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LETTERS

German rearmament

I HAVE heard about the vote in the British Parliament on the German peace treaty (which is considered a war plan over here).

It is a nasty game which is played at Bonn. It was Mr. Hugh Dalton who said: "Germans make no concealment of their aims in Eastern Europe. They are out to regain wide territories now, Polish, Czech and Russian. Could that come about without war? German rearmament might prove to be an irrevocable stage along the road to hell on earth." An ordinary German whose mind does not dwell on arms, murder, and destruction could not have said it better. The vote in the British Parliament may have helped to set the world on fire.

James P. O'Donnell in The Saturday Evening Post remarks "there are forces lurking around in the Teutonic political underworld yearning to use the East-West clash as a springboard for one more attempt to cut the throat of the world. Now—while most Germans are more interested in unity than conquest—might be the best time to get a German settlement that even the Germans would be glad to sign."

FREDERICK FAEGER.

21b Hagen/Westf.,
Langestr. 131
Western Germany.

Servicemen in Far East

I AM editing a book of short stories, poems, extracts from letters, etc., written by servicemen while stationed in the Far East. Part of it will be taken from material collected during the war but I would be grateful if any of your readers who have relatives and friends who are now, or who have been, serving in Korea or South East Asia would send me any such contributions they may consider suitable. If original material is sent I will return it within a few days. My aim is to show the interest taken by such servicemen in the life and conditions of the Asiatic peoples.

A. J. ALEXANDER.

16a Hillside Gardens,
London, N.6.

Convincing

Anyone not already convinced of the complete futility of modern warfare ought to read the account in the Manchester Guardian of "Another Imjin Battle," subtitled "Heroic UN Stand":
"The story of yesterday's battle is now being pieced together."

OVER 70 WORK CAMPS THIS YEAR

Housing, road - building, land - clearing

By MARY WILLIS

THE ten member-organisations of the Association of International Work Camps for Peace are holding over 70 work-camps this year in 21 different countries in Europe, Asia, Africa and America.

The projects include the preparation of a children's summer colony in Algeria, agricultural work and house-building in France, housing of refugees in Germany, work on an irrigation system in Greece, and building a youth hostel in Israel.

AUSTRIA

Some idea of what the camps are doing for those whom they are intended to help is given by a description of two undertakings at Matri, in Austria.

The first is to help a widow who lost her husband during the last war, and all her property through the recent avalanche. The IVSP rebuilt her house last year.

"Socially this is a very important case," writes one of the workers, "since the widow has to provide for four small children and cannot afford to employ farm hands to work for her. Perhaps through its assistance

our camp will ease her financial situation."

The second project is for the benefit of a number of mountain villagers who urgently need a road from their home down to the valley and the neighbouring highlanders' village. They live a hard life and do not make much money. They are not able to hire workers in order to build this important road, so vital to them.

FINLAND

Many happy social contacts arise during the work camps, as is shown by a quotation from a letter written by a volunteer in Finland, engaged on land-clearing work: "The charming custom of serving coffee in the morning and afternoon has given us many opportunities of getting to know the farmers. For the Finns this involves a great deal of interpreting, and for the foreigners, many smiles, gestures, and 'Hyva's' (good) and 'Kaunis's' (magnificent)."

"The farmers are not only interested in this strange group of foreigners living among them but are pleased with our work and the good times we have had together."

— AND A COURSE FOR CAMP LEADERS

TWENTY-SIX young men and women from eleven countries who were anxious to equip themselves for international relief work, or as work camp leaders, have just completed a 4-week course in Sweden.

The participants, mostly students, came from America, Great Britain, France, Germany, India, Israel, Italy, South Africa, Sweden, Switzerland and Norway, and the course was held at Orjansgarden, near Stockholm.

Orjansgarden—also known as "Agni"

"The battle began at midday after a week of constant Chinese artillery and mortar barrage. . . . A Chinese battalion made a screaming 'suicide' attack on the hill. Hand-to-hand fighting followed during which more than a thousand Communist shells fell among foe and friend alike."

"Four hours later only a handful of U.N. troops were left. . . ."

"When the attack was at its height Allied troops directed artillery on themselves in a vain attempt to stop the Chinese."

The italics are mine.

ALEX. MURRAY.

21a, Notting Hill Gate, W.11.

OCTOBER 3, 1952, PEACE NEWS—5

Movement News

LONDON UNIVERSITY

THE Fellowship of Reconciliation Group in the University of London invites students to its first meeting in the Michaelmas Term on Monday, Oct. 20 at 38 Gordon Square, W.C.1. at 5 p.m. when the Rev. Clifford Macquire will be speaking about his recent visit to Russia.

This Group exists to give students the opportunity of examining together some of the fundamental problems confronting them in the field of international relations.

Students who would like further details are asked to write to Joan C. Hancock, 8 Barclay Oval, Woodford Wells, Essex.

CHRISTIAN SCIENTISTS MEET

THE Annual Meeting of "The Peace Association of Christian Scientists," was held at Friends' House on Sept. 20.

A very good percentage of the membership (some having travelled considerable distances in order to be present), were able to meet and confer and to welcome new members.

Quiet and trustful expectation or great developments in the not too distant future, inspired the members present.

Good will toward The First Church of Christ, Scientist, was expressed.

Although PACS is a close fellowship of like minded, loyal Christian Scientists, it is not an agency of the Christian Science Church organisation. Further information concerning the Association can be obtained from the Secretary, Mrs. M. M. Hyde, 37 Holden Park Road, Southborough, nr. Tunbridge Wells, Kent.

UNA SERVICE DRAWS PROTEST

DR. A. D. BELDEN and other Christian pacifists are asking the United Nations Association to cancel the annual service in St. Martin-in-the-Fields on Saturday Oct. 11 in view of the napalm and mass-bombing atrocities perpetrated by UN forces in Korea.

At a meeting in London last week, members of the Movement for a Pacifist Church of Christ unanimously decided to ask for this cancellation, failing which they would parade in the vicinity with posters and distribute leaflets.

They declared it to be very wrong that the Christian Gospel should be associated with the support of the continuing horrors and atrocities against the civilian population of Korea.

CLASSIFIED ADVERTISEMENTS

PLEASE READ CAREFULLY
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DISPLAYED ADVERTISEMENTS are required by the Thursday eight days prior to publication.

MEETINGS

"AFRICA: Which way now." A public meeting organised by the Africa Bureau, Thursday October 9, 7.30 p.m. in Church House, Westminster. Lord Hemingford, Peter Abrahams, Rev. Michael Scott.

GANDHI ANNIVERSARY at Vedanta Movement, 51 Lancaster Gate, W.2. Sunday, 7.30 p.m., October 5. Readings from Scriptures. Chairman Swami Ayyappa, who will speak on "Gandhi and Marxism." Speeches by Gladys Collett, Margaret Flint, John Edwards, Godfrey Plummer. All welcome.

"GERMAN REARMAMENT—The Fatal Step." Conway Hall, Red Lion Sq. Fri. Oct. 10, 7.30. Organised by Ctte. for the Peaceful Solution of the German Problem. Chairman: Stuart Morris. Speakers: Fenner Brockway MP, Victor Yates MP, John Elton and others.

INTERNATIONAL CLUB, Bath, Every Tuesday, 7.30 p.m. Royal Literary and Scientific Institute, 18 Queen Square, Bath. All welcome.

WEIGH HOUSE Church, Duke Street, W.1. (Bond St. Tube). Sunday evenings at 7. The Gospel of Peace! Social hour follows.

"WHO ARE the Quakers? What do they believe?" Public Meetings at New Southgate Friends' Meeting House, Waterfall Rd., N.11. Tuesdays at 8. October 14, 21, 28.

ACCOMMODATION WANTED & OFFERED
DERBYSHIRE HILLS. Vegetarian Guest House. Rest and comfort amid beautiful scenery. Arthur and Catherine Ludlow, The Briars, Crich, Near Matlock. Tel. Ambergate 44.

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PERSONAL

THE BAPTIST Pacifist Fellowship invites you to support. For details of membership write Rev. Leslie Worsnip, 63 Loughborough Road, Quorn, Leicestershire.

DO GREY hairs worry you? Try Liquid Hawtome, a harmless preparation for restoring colour to grey hair. Just brush it on. In two shades only, Light and Dark. 2s. 2d. and 4s. 3d. post free. J. Hawkins and Sons (Dept. P), 6, Elm Grove, London S.E.15.

INTRODUCTIONS. PEN FRIENDS, companionship or marriage. V.C.C. 34 Honeywell Rd, London, S.W.11.

MARRIAGE BUREAU offers unrivalled personal service. Nation-wide clientele. Mary Blair (Room 59), 147 Holborn, E.C.1. SOCIALIST PACIFISTS should join the Labour Pacifist Fellowship. Details from 78, Warren Rd., Banstead, Surrey.

YOUNG LADY, 27, desires pen friends. Midlands. Fond of art, music, poetry, etc. Box 460.

LITERATURE. &c.
QUAKERISM Information and Literature respecting the Faith and Practice of the Religious Society of Friends, free on application to the Friends' Home Service Committee, Friends' House, Euston Road, London.

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P.P.U. HEADQUARTERS
Dick Sheppard House, Endsleigh St., W.C.1

Notes for your Diary

Wednesday, October 8

BIRMINGHAM: 7 p.m. Priory Room. Bull St. Mtg. Ho. Birmingham Peace Council quarterly meeting; subject: "The Korean Situation and its Relation to Human Rights."

HALIFAX: 7.30 p.m. Friends' Mtg. Ho. Clare Rd. Rev. Clifford H. Macquire on "Seeing for Myself in Russia"; FoR.

HIGH WYCOMBE: 8 p.m. Vicarage Room. FoR Re-dedication Service. Speaker: Hugh Faulkner.

LONDON, W.C.1: 7 p.m.: Dick Sheppard Ho., 6 Endsleigh St. Tom Wardle, just returned from S. Africa, "The Non-Violent Campaign in South Africa," followed by a discussion on the future work of the Commission. Non-Violence Commission PPU.

Thursday, October 9

LEYTONSTONE: 8 p.m. Friends' Mtg. Ho., Bush Rd. Mary Elwell on "Poland in 1948"; PPU.

LONDON, W.C.2: 12.30 p.m. Lincoln's Inn Fields. Open air mtg.: Sybil Morrison and Robert Horniman; PPU.

LONDON, W.C.2: 7.15 p.m. St. Martin-in-the-Fields. Re-dedication service conducted by Rev. Alan Balding MA; FoR.

LUDLOW: 7.30 p.m. Cong. Church Hall. Rev. Claud Colman on "Christians and the Peril of War"; FoR.

SHEFFIELD: 7.30 p.m. Upper Lecture Hall, Victoria Hall; Rev. Clifford Macquire on "Talking Peace in Moscow"; FoR.

Friday, October 10

GLASGOW: 7.30 p.m. Central Halls. Bath St. Grigor McClelland (SoF) and Harold Davies MP on "Can East and West Co-operate?"; Joint Committee for Peace.

LONDON: 7.45 p.m. Friends' Mtg. Ho. Beaumont Fc: Bill Skinner on IVSP relief work in India and Pakistan; FoR, IVSP.

LONDON, W.C.1: 7.30 p.m. Conway Hall. Public mtg. on German Rearmament; Speakers: Fenner Brockway MP, Victor Yates MP, John Elton and others; Chair: Stuart Morris; Ctte. for Peaceful Solution for German Problem.

Saturday, October 11

TUNBRIDGE WELLS: 3.30 p.m. Mount Pleasant Cong. Church; FoR West Kent Area Conference. Speaker: Rev. Francis Noble MA.

Sat. Oct. 11 and Sun. Oct. 12

MALDON: S. Essex Area FoR Weekend Conference: "Problems and Opportunities of Peace-making"; Speakers: Rev. Hampden Horne and Hugh Faulkner. Details from Walter Wright, Orford, Hall Green Lane, Hutton, Essex.

Sunday, October 12

BOURNEMOUTH: 6.30 p.m. Friends' Mtg. Ho., Avenue Rd. Eric Tucker on "Opportunities for Peace Making"; SoF.

Monday, October 13

HAVERHILL: 7.30 p.m. Co-op. Hall. Public mtg. Speakers: Rev. Prof. C. E. Raven DD and Mr. H. W. Merchant; FoR.

NEWCASTLE-ON-TYNE: 7.45 p.m. Beckett House, Lowaine Row. Speaker: Stuart Morris. PPU.

Tuesday, October 14

SHEFFIELD: YWCA, Division St. Rev. George Macleod of Iona Community. Will speak for Council of Churches. Supported by PPU.

Wednesday, October 15

HIGH WYCOMBE: 7.30 p.m. Oak Room. Town Hall. Michael Scott's film "Civilisation on Trial in S. Africa"; speaker Mr. Naidoo. FoR and PPU.

SHEFFIELD: 7.30 p.m. 26 Wilkinson St.: Geoffrey Tattersall on National Council affairs; PPU.

W. LEEDS: 7.30 p.m. 15 New Scarbro Rd., Bramley: discussion with Baptist Church Fellowship on "The Christian Way to Peace"; PPU.

Thursday, October 16

LETHBRIDGE: 7.30 p.m. Friends' Mtg. Ho., South View. Canon Collins on "The Road to Peace"; FoR.

LONDON, W.C.2: 12.30 p.m. Lincoln's Inn Fields. Open air mtg.: Sybil Morrison and Robert Horniman; PPU.

LEYTONSTONE: 8 p.m. Friends' Mtg. Ho., Bush Rd., Osita Aduba SRN on Nigeria. PPU.

Sat. October 18-Sun., Oct. 19

EASTBOURNE: YMCA Holiday Centre. FoR Area Conference. Hugh Faulkner on "Talking Peace in Moscow" and "Christian Responsibility"; details from Godfrey Barber. The Butts, Willingdon, Eastbourne

Sunday, October 19

TUNBRIDGE WELLS: 2.15 p.m. Four Ways Cafe. J. Allen Skinner, Editor, PN, on "The Pacifist Challenge Today"; PPU SE Area

Saturday, Nov 1 - Sunday, Nov 2
DARLISH: Fairfield Guest House. PPU Area Conference on "War? We Say No! Our task - in 1952." Speakers: Connie Jones and Alan Mister. Charge (Sat. tea to Monday breakfast) 27s. 6d. Bookings (with 5s. deposit) to Kathleen Jackson. Oakleigh School, Newton St. Cyres, Exeter.

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Carpenter refused to make rifle boxes

By MARY WILLIS

A NEW member sat for the first time on the London Tribunal for Conscientious Objectors at Fulham last Friday. He is Mr. R. E. Baskerville, a director of Messrs. W. M. Still and Sons Ltd., engineers. On this first occasion he did not put any questions to the applicants.

The first applicant, John Burdon of Roman Road, Bow, a PPU member, was able to prove that he had had to terminate his apprenticeship as a carpenter because he refused to work on rifle storage boxes. Since then he had found great difficulty in continuing his trade, and had only been able to obtain temporary work.

Doubts about Pearl Harbour

In his statement, John Burdon said he believed that differences between nations should be settled by negotiation, but the Chairman, Sir Gerald Hargreaves, told him that they were not concerned with how to prevent wars, but with what should be done when they broke out, while Mr. Tudor Davies remarked that the Japanese dropped bombs at Pearl Harbour while they were negotiating with the Americans.

"I think there is more to that that the public does not know about," responded Burdon.

He told the Tribunal that he had not read any books which put the case against pacifism, but had discussed the subject with his workmates.

He was refused exemption, on the ground that he had not studied the subject sufficiently.

Converted his father

The next applicant, John Hyman, of Harborough Road, Streatham was turned down on the same grounds. He advocated passive resistance to aggression, saying "It is more effective in bringing the enemy to your way of thinking."

He produced a letter from his father, who said he had served in the Home Guard in the last war, but would not do so again, because his son had converted him to his pacifist views.

The Chairman took exception to a remark in another letter, from a friend, who said he was sure Hyman was prepared to face any disadvantages arising from his position as a CO. "There is no question of disadvantages," said Sir Gerald. "It is a very considerable privilege they are asking—the advantages of being a conscientious objector are overwhelming."

Norman Kember, a Baptist, who has just completed a course in physics at University College, Exeter, said that it was only since going to college, and sharing a room with a Christian CO and a Christian ex-serviceman, that he had come into contact with pacifism.

"I came to realise that the problem of war was at root the problem of evil," he said. "On the Cross, Christ triumphed over evil absolutely; those who would fight successfully against evil must do so by God's way, the way of sacrifice and reconciliation."

Easier to kill at a distance

The Chairman told him that non-pacifist Christians took the point of view that right should be upheld, even at the sacrifice of human life; that for a man to risk his life in upholding what he thought right was the greatest sacrifice he could compass.

"I believe that the pacifist nature of Christ's gospel has not been made clear to a person like that. I believe that there is no way to defeat evil by the use of force," replied Kember.

After some further questioning the Chairman said they felt that Kember had tried to grapple with the subject conscientiously and directed him to alternative service.

Desmond Eason of Chilmark Gardens, New Malden, submitted a striking state-

ment in which he declared "I can't fight because my blood is not in it, and I think when a man fights that way he will break his heart. I can't fight I don't know what and I don't know why, because the State and the Army assume that responsibility for me."

"I see no difference between an Englishman or a Russian or an Eskimo, except that it is easier to kill at a distance the one you don't know and never see, than the one you do. I don't believe there is any 'big bad wolf' but myself."

Later he said that he believed that by standing aside and refusing to fight he would be doing the most he could do towards preventing any wars. He would not be willing to go into the RAMC because it would leave more people available to do the fighting.

The Chairman said he had not put forward any case at all, and could not be given exemption.

Richard Hosking, of Lancaster Road, St. Albans, who has just left school and hopes to study physical education, did not seem to satisfy the Tribunal with his answers to their questions, but when they had read warm letters of commendation from his late headmaster, and from W. L. Prentice, who described him as "one of the most eager and loyal members of St. Albans PPU," they decided to grant him alternative service.

A report of the Appellate Tribunal is held over until next week.

"In place of dollars"

HAROLD WILSON'S NEW PROGRAMME FOR LABOUR

NO comprehensive work has yet been written on Britain's post-war economic history. Numerous and usually controversial books and pamphlets have dealt only with certain selected aspects.

Mr. Harold Wilson's "In Place of Dollars" is a particularly valuable analysis of British finance and trade since 1945, because it not only offers well selected and useful facts but also provides a critical survey of past errors which must be put right by a new and better Labour Party programme.

The Foreword clearly indicates the main principle:

"The first aim of Britain's economic policy must be to achieve independence of aid from abroad... Without that freedom there can be no independent foreign policy, for, more and more, American aid is being voted on conditions which involve British acceptance of American strategic decisions, and control not even by Congress, but by the Pentagon, headquarters of the United States chiefs of staff."

Mr. Wilson gives irrefutable evidence of the disadvantages of dollar loans granted on "burdensome conditions." It is often said that the "Washington Loan" (1946) and "Marshall Aid" (1948) were acts of "unparalleled generosity" and "highest American statesmanship." The pamphlet confirms, however, that the Washington loan was tied to "impracticable conditions" (for details see Peace News, Dec. 1, 1950) and that the present "Mutual Security Aid"—succeeding the "Marshall Aid"—is "subject to political and strategic strings."

THE DOLLAR PROBLEM

The pamphlet explains that Western Europe's economic weakness stems from the fact that "whereas many countries came out of War II much poorer, the U.S. became much richer through it." Britain's material loss was one-quarter of the total national capital, including most of the dollar and gold reserves.

How can imported food and essential industrial raw materials, which ensure adequate employment and the necessities of

* A "Tribune" Pamphlet, 222 Strand, London, W.C.2 (sixpence).

"WHO LIE IN GAOL"

*I know not whether Laws be right,
Or whether Laws be wrong,
All that we know who lie in Gaol
Is that the wall is strong;
And that each day is like a year,
A year whose days are long.*

Ballad of Reading Gaol. Oscar Wilde

JOAN HENRY was sent to prison for a year and has written a book about Holloway, and Askham, the women's "prison-without-bars."

As I read the first chapters, my impression was one of a shared memory, not only of the peculiar humiliation and degradation which surrounds the "reception" into Holloway, but of the completely unknown emotions which accompany a first experience of loss of freedom and loss of personal identity.

It is not easy for the average prisoner to analyse these feelings, let alone write them down, but Joan Henry writes well and extremely readably. She describes some of her fellow prisoners, their characters and their crimes, in a way that seizes upon the imagination, for she is essentially interested in human beings.

She also manages to convey the sense of shock which is part of the severe mental strain of arrest, trial, separation from home

"Who Lies In Gaol," by Joan Henry. Published by Gollancz, 12s. 6d.

and families, and the fact of being locked up for eighteen hours out of the twenty-four during the first few days, which so often results in ordinarily self-controlled women screaming and beating on walls and doors.

She produces in a few illuminating words the effect of the constant yelling and shouting by the officers in giving their orders. I was in Holloway in 1940, eleven years ago, and I shall never forget the incessant bawling of such phrases as "look sharp now," "hurry up there," "go along there." Apparently this is still accepted as a method of enforcing discipline.

*

It appears that consternation has been caused in some quarters by the account given of one of the officers who courted admiration, and attempted to cause jealousy among the women. Her indication that "lesbianism is a big problem in women's prisons" has been hotly denied as "hearsay." Yet no woman who has been a prisoner, not visitor, magistrate or Prison Commissioner, all of whom must also rely upon a certain amount of "hearsay," could or would deny it.

This is not to say that it is rife, but prison is, after all, in many ways like a school (without holidays!), and when women are segregated and deprived of even the ordinary demonstrations of affection to which they are accustomed (it is improper just to hold hands in Holloway), it is not really very surprising if they revert to somewhat childish "crushes" for either an officer or a fellow prisoner. This can be either encouraged by the recipient, or discouraged, and Joan Henry is perfectly right when she indicates that it is not always discouraged!

It is sheer nonsense to make out that this is any more evil than any other of the manifold evils which are inevitable in a system that cuts people off from their world. "To those in prison everything becomes grossly exaggerated," she writes, and she succeeds in making the ordinary reader fully understand why this is so.

I was not in hospital, nor at Askham as was the author, but at every turn this narrative has the ring of truth. It is a gripping story of a world apart into which only a tiny minority ever penetrate, and is deservedly a best seller.

High tribute is paid to the work of Miss Size, the Governor of Askham, and indeed to the whole "prison-without-bars" experiment, and the writer states a simple fact when she says: "The grudge against authority, and against society in general is very often the root of individual evil, and nowhere is it fostered so thoroughly as in the fortress type of prison such as Holloway."

That Holloway, and all prisons like it, should be razed to the ground is the conviction that has remained with me ever since I stepped through its great steel door into the free world again, and heard it close behind me on "the misery, the tears and the despair which those drab walls continually witness."

This is the book I should like to have written, for it is propaganda for prison reform without the bias of the propagandist. It needs to be read to be believed, but when it is read it will be believed.

Ilford's Korean peace campaign

INDIVIDUAL members of a wide section of local opinion in Ilford are supporting a campaign for an end to the war in Korea based on the Quaker proposals recently handed to the Prime Minister.

Fifty local people, members of UNAL, Liberal and Labour Parties, Peace Pledge Union and Fellowship of Reconciliation and other bodies sponsored a meeting last week which publicised the new peace proposals.

They are now planning supporting activities. These include:

Sending a letter to all representative people in Ilford outlining the proposals for ending the war in Korea;

Securing a wide distribution of the recent reprint of Reginald Thompson's leaflet, "Patriotism," issued by the PPU, and also of the Quaker proposals;

Arranging a public meeting.

Last week's meeting was made possible by each of the sponsors accepting financial responsibility for it up to the amount of 5s. The speakers were John Hoyland and Horace Holder, members of the Society of Friends.

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Read about this Plan for Peace

The new Soviet 5-Year Plan will be in the headlines this week when it comes up for discussion at the Communist Party Congress in Moscow. The essential peacefulness of the plan will be welcomed by all peace-lovers. It is well worth your study. For the fullest information on the plan you should read

NEWS

The Soviet Peace Magazine

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